

cartazonon, or wild ass, armed with a long horn on its forehead*.

Ctesias, who has described these as real animals, has been looked upon by many authors as an inventor of fables; whereas he has merely attributed an actual existence to emblematical figures. These imaginary compositions have been seen in modern times sculptured upon the ruins of Persepolis †. What they were intended to signify we shall probably never know; but of this much we are certain, that they do not represent actual beings.

Agatharchidas, another fabricator of animals, drew his information in all probability from a similar source. The ancient Egyptian monuments still furnish us with numerous fantastic representations, in which the parts of different species are combined: gods are often figured with a human body and the head of an animal, and animals are seen with human heads; thus giving rise to the cynocephali, sphinxes, and satyrs of ancient naturalists. The custom of representing in the same painting men of very different sizes, of making the

* Ælian, xvi. 20. Photius, *Bibl.*, art. 72. Ctes. *Indic.*

† See Corneille Lebrun, *Voyage en Muscovie, en Perse et aux Indes*, tom. ii. See also the German work by M. Heeren, on the *Commerce of the Ancients*.